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sense of will is found only in the New Testament. All of this information is furnished within the limits of a single page. It is amusing to find Ramsay twice upheld in the text only to be rejected in the footnotes (pp. 73, 165).

C. H. M.

RAMSAY, SIR W. M. *The Teaching of Paul in Terms of the Present Day.* New York: Hodder & Stoughton, 1913. xi+450 pages. 12s.

The Deems Lectures delivered in New York University, 1910. Illness delayed the revision and expansion of this series of studies on the great pioneer missionary. Deissmann's *Paulus*, published in the meantime, provoked special consideration. With much of the material of these lectures we have long been familiar. Previous books and monographs of the author are copiously cited. A casual count yielded some fifty references to over fifteen former productions. The files of the *Expositor* contain many of the sections of this volume, sometimes with little modification, e.g., Secs. I, IV, V, IX, XLVIII in *Expositor*, Eighth Series, Vol. II, L, LI, LIV in *Expositor*, Eighth Series, Vol. V.

Ramsay has been criticized for setting "his clear eye, his powers of picturesque description, and his great learning at the service of a method which seeks to extract from the sources more than is really in them." This last study is not free from this defect. In dealing with the question as to whether "to believe" signifies conversion, a negative verdict is rendered, because the word "astonished" of Acts 13:12 is found in Luke 4:32. And evidently the people of Capernaum did not become Christians! But we are not informed that the decisive word "to believe" of the Acts' passage is not found in the Gospel narrative. His theory enables him to deprive Paul of the few converts at Athens granted him by the author of Acts. On p. 352 there is another instance of this same frailty: "'Two full years' does not necessarily imply twenty-four months."

An English indorsement of the American revisers is worth recording. "I shall generally cite the American Revision, which appears to me superior to the English Revision. Many years ago I was struck with the fact that, when I tested a number of the cases in which the American preference is indicated at the end of the English Revised Version, the American reading proved better than the English."

C. H. M.

HEADLAM, ARTHUR C. *St. Paul and Christianity.* New York: Longmans, Green & Co., 1913. xiv+214 pages. \$1.25 net.

A brief, conservative, well-articulated exposition of the Pauline theology in relation to its origin, its content, and its influence on the history of Christianity.

Some of the postulates of the author should be mentioned. The critical view of the Pauline literature and thought is rejected with practically no discussion. Thirteen epistles are accepted as genuine. Ephesians is regarded as representing "more than Romans the deepest thought of the apostle." Hellenic influences never penetrated beneath the surface of his thought. "St. Paul was at heart a Jew and Pharisee. His mind had been formed in the rabbinical schools, and Pharisaism had been developed on lines antagonistic to Hellenism and Hellenistic Judaism." Moreover, the differences between the two parties in the primitive church were not fundamental; on all principal issues Paul and the primitive apostles agreed. And the eschatological strain in Paul was only one of many.

The bulk of the volume is devoted to an analysis of Paul's thought. The final chapter closes with a rapid sketch of its influence on Christianity. No Pauline influence is discoverable in the Synoptic Gospels. Johannine theology is not a developed Paulinism. The apostle's importance for Christianity was twofold. He transmitted elements which he owed to his rabbinical training, such as justification, Christ the second Adam, doctrine of the origin of sin and death, predestination, election—elements "not shared by any of his contemporaries; and they did not become part of traditional Christianity." The other contribution was due to the reality of the apostle's Christianity and is associated with such words as "faith," "discipleship," and "love." "This faith taught him what was meant by the life in Christ: through it he grasped the transitoriness of the law; through this faith . . . he had grasped the universality of the gospel; and . . . had conceived the great conception of the church . . . which was in a sense the culminating point of his teaching."

C. H. M.

LITHGOW, R. M. *The Parabolic Gospel; or Christ's Parables, a Sequence and a Synthesis*. Edinburgh: T. & T. Clark, 1914. xiv+196 pages.

The author thinks it a defect in previous interpretation that it has not recognized any synthesis of doctrine in the parables. By arranging them in chronological order he discovers that they are "an ever advancing and most logical setting forth of the whole nature and scope of that gospel of God's grace, which found its full embodiment in the divine revelation and redeeming work of Jesus Christ." This is a large claim, hardly substantiated by the contents of this volume.

S. J. C.

HARNACK, ADOLF. *Ist die Rede des Paulus in Athen ein ursprünglicher Bestandteil der Apostelgeschichte?—Judentum und Judenchristentum in Justins Dialog mit Trypho. Nebst einer Collation der Pariser Handschrift 450.* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 39, 1.) Leipzig: Hinrichs, 1913. 98 pages. M. 3.

Against Norden's view, set forth in *Agnostos Theos*, that Paul's address at Athens is a second-century interpolation influenced by the account of Apollonius in Athens, Harnack strongly argues that it is an integral part of Acts. In a second essay, Harnack points out the value of Justin's *Dialog* for the study of Judaism and Jewish Christianity. Justin's strange reticence about Paul is a problem for Harnack, who suggests that Justin could not adopt Paul's attitude toward Judaism and was perhaps also somewhat averse to quoting him in a controversy with a Jew and at a time when the followers of Marcion were claiming Paul as peculiarly their own. Justin's information on the Jewish sects (Sadducees, Genists, Merists, Galileans, Hellenians, Pharisees, and Baptists) and about Jewish interpretation and learning, and messianic expectations, is important and probably trustworthy. Much may also be learned of the relations of Jewish and gentile Christians and their contrasting views of the Law and the person of Christ, whom Jewish Christians viewed simply as a chosen man, rejecting the "higher" Christology.

For the appended collation of the Paris manuscript of Justin's *Dialog*, in which Harnack undertakes to supplement definitively the report Otto has given of its readings, several necessary modifications have already been pointed out in this *Journal* (XVII,